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Sikkha-t,taya Sutta 2

Duttiya Sikkha-t,taya Sutta The Second Discourse on the 3 Trainings | **A 3.89** [A:Be 3.90]

Theme: The 3 trainings (with verses)

Translated & annotated by Piya Tan ©2014

1 Sutta highlights

1.1 There are two **Sikkha-t,taya Suttas**, that is, the first and the second (A 3.88 and A 3.89). Both, of course, deal with the 3 trainings. The 1st training is that of moral virtue (*sīla sikkhā*) (disciplining of the body and speech); the 2nd training is that of mental cultivation (*samādhi sikkhā*) (the cultivation of sama-dhi and the attaining of samadhi); and the 3rd is that of wisdom training (*paññā sikkhā*), the attaining of insight wisdom that liberates us from the world.¹

The Samaṇa Vagga (chapter 4) of the Book of Threes (Tika Nipāta) has 11 suttas, all dealing with spiritual training. The following 2 suttas directly address the 3 trainings, that is,²

A 3.88/1:235	Sikkha-t,taya Sutta 1	The First Discourse on the 3 Trainings	SD 24.10c
A 3.89/1:235 f	Sikkha-t,taya Sutta 2	The Second Discourse on the 3 Trainings	SD 47.17

1.2 The Sikkha-t,taya Sutta 1 (A 3.88) defines the monastic practice of the 3 trainings as follows: moral training entails “keeping to the training-rules that he has undertaken”; mind training is the practice of meditation leading up to the dhyanas; and wisdom training is that of understanding the 4 noble truths.

1.3 The Sikkha-t,taya Sutta 2 (A 3.89) has the same teachings as the Sikkha-t,taya Sutta 1, but closes with 4 verses on the 3 trainings leading up to meditation and awakening. Understandably, these verses focus on mental training, describing how meditation should be diligently done by the practitioner. [2]

2 The closing verses

2.1 The Sikkha-t,taya Sutta 2 closes with **5 verses** on the 3 trainings. Many of the lines, even verses, are stock, appearing in other suttas in the same contexts, along with helpful commentarial explanations. Although Sikkha-t,taya Sutta 2 has the same text as the Sikkha-t,taya Sutta 1 [1.2], it is these verses in the former that give us more details in terms of practice.

2.2 THE 1ST VERSE [§5] is unique to the Sikkha-t,taya Sutta 2 [1.3].

In higher morality, higher mind, and higher wisdom, one should be energetic,
strong, wise, meditative, mindful, with restrained faculties, let one live. **[§5]**

This verse serves as an overview of the 3 trainings, in which we are exhorted to assert ourselves, so that we are “strong, wise, meditative” (*thāmaṇā dhitimā jhāyī*). We also render this line as “strong and wise meditator.” These three words are synecdoches respectively for the 3 trainings, with “**strong**” alluding to moral virtue, “**meditative**” to mental concentration, and “wise” to wisdom.

¹ See SD 10.16 (8.3.4.4). For an introduction, see *Sīla samādhi paññā*, SD 21.6.

² For other related suttas in **Samaṇa Vagga**, see SD 47.13 (3.2.1).

2.3 THE 2ND AND 3RD VERSES [§§6-7]

2.3.1 Verses §§6+7

2.3.1.1 The two verses are closely linked, the former flowing in the latter, and contains stock lines, relating to meditation.

As before, so after;	as after, so before;	
as below, so above,	as above, so below.	[§6]

As by day, so by night,	as by night, so by day;	
he has overcome all the quarters	with immeasurable stillness.	[§7]

These two verses reflect the teachings related to the 3 trainings leading on to the meditation of bodily impurities, the meditation on death, and the 4 paths to spiritual success (*iddhi, pāda*).

2.3.1.2 The first, the meditation on **bodily impurities**, that is, the perception of foulness (*asubha, saññā*), which is a reflection on the nature of the 31 or 32 body parts, such as that given in **the Mahā Rāhul’ovāda Sutta** (M 62)³ and **the Giri-m-ānanda Sutta** (A 10.60).⁴ The second meditation, on death (*maraṇa, sati*)—taught, for example, in **the Maraṇa-s, sati Suttas**⁵—is a very specific and intense form of the perception of impermanence (*anicca, saññā*).⁶ The last (the 4 paths to spiritual success) are discussed in some detail in **the Iddhi, pāda Vibhaṅga Sutta** (S 51.20).⁷

2.3.2 §6ab

2.3.2.1 Here, the Sikkha-t, taya Sutta 2’s line a reads “**As before, so after; | as after, so before**” (*yathā pure tathā pacchā | yathā pacchā, tathā pure*). This, according to the Commentary (AA 2:352), refers to the 3 trainings (training in moral virtue, in mental cultivation and in wisdom) which are properly practised in a sustained way. We *begin* training fully and properly, and so, too, we *finish* the training in the same way (line b). (AA 2:352)

2.3.2.2 Here, “**as before**” (*yathā pure*) can also mean how the training was taught and done in the Buddha’s time, and “**so after**” (*yathā pacchā*) means we practise and teach that very same training even *now* and in *the future*. This is how we fully and properly practise the Buddha’s teaching just as it is, without making it less or making it more.

All our actions are inspired by the Dharma and rooted in it. When we speak, somehow directly or indirectly it is Dharma-based. How we work, too, is guided by the Dharma. This is right action, right speech, and right livelihood: our practice is rooted in moral virtue. In other words, we do not change the Dharma, the true teaching and true reality; the Dharma changes how we act and speak.

2.3.2.3 In line §6b, “**as after**” (*yathā pacchā*) also means that how we practise now helps us understand ever more clearly *what the Buddha teaches*, “**so before.**” This is how we preserve the Buddha’s

³ M 62,8-11/1:421 f (SD 3.11).

⁴ A 10.60,6 (SD 19.16).

⁵ See **(Chakka) Maraṇa-s, sati S 1** (A 6.19), SD 48.11; **(Chakka) Maraṇa-s, sati S 2** (A 6.20), SD 48.12; **(Atthaka) Maraṇa-s, sati S 1** (A 8.73), SD 48.5; and **(Atthaka) Maraṇa-s, sati S 2** (A 8.74), SD 48.6.

⁶ On the perception of impermanence (*anicca, saññā*), see **(Anicca) Cakkhu S** (S 25.1), SD 16.7.

⁷ S 51.20/5:276-281), SD 28.14.

teaching—by practising it fully and properly, just as it is, neither making it less nor making it more⁸—this is **right view** and **right thought**: our practice is rooted in wisdom. Even though this wisdom has not yet blossomed into awakening, it guides us safely and happily through the world. In other words, we do not change the Dharma; it is the Dharma that changes how we think and how we feel—this is the beginning of mental cultivation, that is, freeing our mind and keeping our emotions healthy.

2.3.2.4 The Buddha declares that he is called *tathāgata* (“one accomplished in suchness”) because he is “one who acts as he speaks, who speaks as he acts” (*yathā,vādī ... tathā,kārī, yathā,kārī tathā,vādī*).⁹ This means that the Buddha lives according to the truth he has rightly realized, and he teaches what he has personally and directly experiences himself. In short, he is no different from the true Dharma itself.

“As before, so after; as after, so before” [§6cd], then, means for us to be true to the Dharma. As we think, free from greed and hate, and as free from as much delusion as possible, so we act free from greed and hate, and as free from as much delusion as possible. Our actions and words should, directly or indirectly, reflect our good intentions.

2.3.3 §6cd

2.3.3.1 On lines §6cd—“as below, so above, | as above, so below”—its Commentary explains that “as below, so above” (line c) refers to the reflection of the impurity of the physical body. Line c means that as we see the lower part of the body as really being unattractive, so do we similarly regard the upper part, and so, too, the other way around, for line d. (AA 2:352)

2.3.3.2 §6cd of the *Sikkha-t, taya Sutta 2* are identical to those of **Tha 396cd** in the **Kulla Thera, gā-thā**. In full, **Tha 396** goes like this:

<i>Yathā idam tathā etam</i>	As this is, so is that;	
<i>yathā etam tathā idam</i>	as that is, so is this.	
<i>yathā adho tathā uddham</i>	as below, so above;	
<i>yathā uddham tathā adho</i>	as above, so below.	(Tha 396)

Note that lines cd of Tha 396 are the same as §6cd in the **Sikkha-t, taya Sutta 2** [§6cd]. Only Tha 396-ab are different, reading: “As this is, so is that; | as that is, so is this” (*yathā idam tathā etam | yathā etam tathā idam*). Its Commentary explains the whole verse as follows:

Just as I regard this body as being impure (*asubha*), stuck with its life, heat and consciousness, whose action is to be seen in various ways just like an illusion—even so, this dead body here (reflecting on, say, someone who has passed away) was before stuck with these very same states.¹⁰ This is **a reflection of death** (*maraṇa, sati* or *maraṇa-s, sati*). (ThaA 2:169)

2.3.4 §7ab

2.3.4.1 Lines §7ab are a well known stock, but found in various contexts. In the *Sikkha-t, taya Sutta 2*, it is, of course, found in that of the 3 trainings.

⁸ In **Pāsādika S** (D 29), the Buddha declares that the holy life (the 3 trainings) “has been well proclaimed—is accomplished in every way, with nothing less, with nothing more” (D 29,16.3), SD 40a.6.

⁹ (**Tathāgata**) **Loka S** (A 4.23,3.1 = It 112,3.1), SD 15.7(2).

¹⁰ ThaA 2:168; SnA 252 ad Sn 203ab.

The lines “**As by day, so by night, | as by night, so by day**” [§7ab], according to the Sutta Commentary, means that just as we train in the 3 trainings in *the day*, so, too, we train in them *by night*; and the other way around, too, for line b (AA 2:352). In other words, we should keep up the 3 trainings both day and night, that is, to be heedfully diligent in our practice.¹¹

2.3.4.2 Lines §7ab, in some contexts, refer to the practice of the perception of light (*āloka,sañña*). The phrase “**as by night, so by day**” [§7b] means that the meditator is able to meditate well even at night or in the dark. **The Pacalā Sutta** (A 7.58),¹² and both the Commentaries on **the Samādhi Bhāvanā Sutta** (A 4.41;¹³ AA 3:84) and on **the (Anusati-ṭ,ṭhāna) Udāyī Sutta** (A 6.29;¹⁴ AA 3:357) mention the “perception of light” as being used by the meditator to meditate at night or in the dark, just as if it were day.

The Saṅgīti Sutta (D 33) says that this perception leads to “knowledge and vision” (*ñāṇa,dassana*),¹⁵ which here probably means the divine eye (the knowledge of arising and passing away according to one’s karma). The Saṅgīti Sutta definition of the perception of light uses the same words as §7ab.¹⁶

2.3.4.3 In some contexts, **§7ab** are related to the bases of spiritual success (*iddhi,pāda*), such as in **the Pubba Sutta** (S 51.11), **the Maha-p,phala Sutta** (S 51.12), **the (Pasāda Kampana) Sutta** (S 51.14) and **the Iddhi,pāda Vibhaṅga Sutta** (S 51.20).¹⁷

Briefly, the 4 paths or bases of spiritual success are:

(1) will or zeal,	<i>chanda</i>	aspiring to Dharma study or practice;
(2) effort,	<i>virīya</i>	applying the appropriate effort;
(3) mind, and	<i>citta</i>	keeping the mind focused on that effort;
(4) investigation.	<i>vīmaṃsā</i>	reviewing what we have learned or experienced.

2.3.4.4 §7ab + §6ab (this is sequence) recurs as **Tha 397**, in **the Kulla Thera,gāthā**.

2.3.5 §7cd

2.3.5.1 In **§7c**—“**He has overcome all the quarters**” means that he had mastered all the sense-objects (*ārammaṇa*) by not being distracted by them in his meditation (AA 2:352). He sees these sense-objects for what they really are: mind-made and impermanent.

There is a wordplay on “**all**” (*sabba*) here. According to **the Sabba Sutta** (S 35.23), “**all**” here refers to our 6 sense-faculties (the eye, ear, nose, tongue, body and mind), their respective sense-objects and respective sense-consciousnesses. An accomplished meditator, one accomplished in mental training, has mastered all these 18 elements.¹⁸ In **the Bahu,dhātuka Sutta** (M 115), such a person is said to be one “skilled in the elements” (*dhātu,kusala*).¹⁹

¹¹ On diligence (*appamāda*), see **(Chakka) Appamāda S** (A 6.53), SD 42.22; **(Dasaka) Appamāda S** (A 10.15), SD 42.23; **Sāra,gandha S** (S 45.143), SD 42.24.

¹² A 7.58/4:86 (SD 4.11).

¹³ A 4.41/2:45 (SD 24.1).

¹⁴ A 6.29/3:323 (SD 24.8).

¹⁵ Often *ñāṇa,dassana* means “omniscience,” as in **Cūḷa Dukkha-k,khandha S** (M 14,17), SD 4.7 & **Sandaka S** (M 76,21), SD 35.7. Sometimes, it means the path, as streamwinners, etc, as in **Ratha Vinīta S** (M 24,9 etc) + SD 28.2 (2.6). On the divine eye (*dibba,cakkhu*), see **Pacalā S** (A 7.58,1.2), SD 4.11.

¹⁶ D 33,1.11(5b)/3:223.

¹⁷ S 51.11/6:263 f; S 51.12/5:267; S 51.14/5:271 (SD 27.8); S 51.20/5:277 (SD 28.14). For an overview, see **Cattāro Iddhi,pāda** (SD 10.3).

2.4.3 The Aṅguttara Commentary explains §8d “The wise (hero) who has reached the path’s goal” (*dhīraṃ paṭipad’anta, gum*) as follows: “On account of being wise regarding the aggregates, of being wise regarding the sense-bases, he is wise, accomplished in steadfastness [firm resolution],²⁸ whose practice has reached the path’s goal” (*khandha, dhīra, āyatana, dhīra, vasena dhīraṃ dhiti, sampannaṃ paṭipannaṃ paṭipattiyā antaṃ gataṃ*, AA 2:352).

The word *dhīra*, “wise,” is found in the Burmese, European and Siamese texts, but the Sinhala text reads *vīra*, “hero.” These variant readings may have come from different ancient source texts (urtexts), but is more likely to be a confusion in the reading of native letters, where *dhī* and *vī* were written in a similar way.²⁹ Interestingly, both readings apply here, as someone who is “wise” (who understands true reality) is a “hero” (one who has made great and fearless effort to break through ignorance and suffering).³⁰

The phrase *paṭipad’anta, gum* is resolved as “the way” (*paṭipada*) + “the end” (*anta*) + “going to; having reached” (*gu* or *gū*, from √GAC, to go),³¹ and translates literally as “the way that goes to the end, or comes to an end.” This is, of course, a reference to nirvana (as in the third noble truth, the path leading to the end of suffering, *dukkha, nirodha, gāminī, paṭipadā*).³²

2.5 THE 5TH VERSE [§9]

With the end of consciousness, he is liberated by the destruction of craving:
extinguished [attained nirvana] just like a torch is the liberation of the mind.³³ [§9]

2.5.1 Awakening. Here, in the concluding verse, awakening (*bodhi*) or nirvana (*nibbāna*) is defined as “the end of consciousness” [§9a], that is, the end of the mind as we know it. Nirvana is also spoken of, as far as language allows, as “the destruction of craving” [§9b]. Since nirvana is beyond duality, there is no way of measuring one thing with another, no comparison; hence, there is no way we can sense or see any lack that would spur us on to crave for things.

2.5.2 Commentary

2.5.2.1 The Sutta Commentary explains: “The arhat’s liberation of mind occurs with the ending of the last consciousness. It cannot be discerned to have gone anywhere. There is only arriving at the indiscernible state (*apaṇṇattika, bhāvūpagamano yeva hoti*)” (AA 2:352).

2.5.2.2 The arhat’s liberation of mind occurs with “the ending of consciousness” [§9a] or “the ending of the last consciousness” [2.5.2.1]. This is a short form for the more familiar (but shorter) arhat

²⁸ Comy takes *dhīra* here to mean *dhiti*, “steadfast, firm,” as at ThaA 1:41 ad Tha 4 (cf SnA 1:93, 29 as Sn 45b); but at Tha 500, it is glossed as “with wisdom,” *sa-p, pañño* (ThaA 2:210), and at Tha 783d, 964 as “wise,” *pañḍita* (ThaA 3:40, 87). So we can surmise here that *dhīra* can also be glossed as “wise.” Cf *vīrāti dhīrāti* (ThīA 299).

²⁹ Norman says that the *dh/v* alternation arises from the similarity of the two characters in early Brāhmī script (Dh:N 110 n193).

³⁰ This alternation between *dh/v* is very common, esp in Be & Ce MSS. The alternation btw *dhīra/vīra* is common in **Sutta Nipāta**: Sn 44c, 165b, 349a, 531d, 646a. For similar alternations, see Sn:N 165 n44. The alternation also occurs in Dh 193c; Tha 1083a; Thī 7a.

³¹ See DP: gu¹.

³² See esp **Dhamma, cakka Pavattana S** (S S 56.11, 8/5:421 f), SD 1.1.

³³ Comy: “The arhat’s liberation of mind, occurring with the ending of the last consciousness. It cannot be discerned to have gone anywhere. There is only arriving at the indiscernible state (*apaṇṇattika, bhāvūpagamano yeva hoti*)” (AA 2:352).

pericope, which says: “Birth is destroyed, the holy life has been lived, done what is to be done, there is no more for this state of being.”³⁴

2.5.2.3 The commentarial phrase, “It [the arhat’s consciousness] cannot be discerned to have gone anywhere” [2.5.2.1] means that it finds no more support, that is, it ceases to be and, as such, there is no more rebirth for the arhat. Such a consciousness does not go anywhere just as an extinguished fire does not go anywhere, as famously illustrated by the Buddha in **the Aggi Vaccha,gotta Sutta** (M 72).³⁵

Or, as the Sikkha-t,yaya Sutta 2 says, the arhat’s consciousness is “extinguished just like a torch” [§9c]. This famous imagery is also found in this verse in **the Ratana Sutta** (Sn 2.1):

*Khīṇaṃ purāṇaṃ navam n’atthi sambhavam
viratta,cittā āyatike bhavasmim
te khīṇa,bījā avirūḷhi,chandā
nibbanti dhīrā yathā’yam padīpo*

The old is destroyed, the new does not arise.
Those whose minds are detached from future births,
destroyed are their seeds, they desire not for growth.
The wise attain nirvana just like this lamp.

(Sn 235)

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Dutiya Sikkha-t,yaya Sutta

The Second Discourse on the 3 Trainings

A 3.89

1 Bhikshus, there are these 3 trainings. What are the three?

(1) The training in higher moral virtue.

adhi,sīla,sikkhā

(2) The training in higher mind.

adhi,citta,sikkhā

(3) The training in higher wisdom.

adhi,paññā,sikkhā

2 And what, bhikshus, is **the training in higher moral virtue**?

THE PURITY OF MORAL VIRTUE. Here, bhikshus, the monk is morally virtuous, lives restrained by the rules of the monastic code [Pāṭimokkha], possessed of proper conduct and resort,³⁶ seeing danger in the slightest faults, trains himself in the training-rules he has undertaken.³⁷

This, bhikshus, is the training in higher moral virtue.

³⁴ See eg **Poṭṭhapāda S** (D 9,56.4) n, SD 7.14.

³⁵ M 72,19-20 (SD 6.15).

³⁶ *Go,cara*, lit “a cow’s habitual path or pasture.” Here it refers to 2 aspects of the renunciant’s life. In the Canon, it refers to places that are regarded as suitable for collecting almsfood (V 2:208). In this sense, *agocara* refers to places that are unsuitable for renunciants as resort (whether for alms or otherwise) (D 1:63 = It 118; M 1:33, S 5:-187; It 96; cf Dh 22). In Comys, *go,cara* refers to places suitable for meditation (Vism 127). We can also take *go,cara* here in a psychological sense of *ārammaṇa*, ie, sense-objects. In other words, one “possessed of proper conduct and resort” can also incl the meaning “accomplished in proper conduct of body and of mind.”

³⁷ *Idha bhikkhave bhikkhu sīlavā hoti pātimokkha,sarivara,sarivuto viharati ācāra,gocara,sampanno anumatt-esu vajjesu bhaya,dassāvī samādāya sikkhati sikkhāpadesu*. As at **Ajjhatta,bahiddhā,saññojana Puggala S** (A 2.4.5-/1:64,2-4). Here, the moral virtue is that of a monastic. Novices would observe the 10 precepts (*dasa,sīla*), which are an expanded version of the 8 precepts [2n] with the 8th precept on abstaining from having anything to do with money (on which see **Money and monastics**, SD 4.19-23).

3 And what, bhikshus, is **the training in higher mind?**³⁸

RIGHT CONCENTRATION: THE 4 DHYANAS.

- (1) Here, bhikshus, the monk,
quite secluded from sensual pleasures, secluded from unwholesome mental states,
attains and dwells in the 1st dhyana,
accompanied by initial application and sustained application,
accompanied by zest and happiness, born of solitude.³⁹
- (2) With the stilling of initial application and sustained application,
by gaining inner tranquillity and oneness of mind,
he attains and dwells in the 2nd dhyana,
free from initial application and sustained application,
accompanied by zest and happiness born of concentration.
- (3) With the fading away of zest, he dwells equanimous,
mindful and clearly knowing, and experiences happiness with the body.
He attains and dwells in the 3rd dhyana,
of which the noble ones declare, “Happily he dwells in equanimity and mindfulness.”
- (4) With the abandoning of joy and pain—
and with the earlier disappearance of pleasure and displeasure—
he attains and dwells in the 4th dhyana,
that is neither painful nor pleasant, and with mindfulness fully purified by equanimity. [236]
This, bhikshus, is the training in higher mind.

4 And what, bhikshus, is **the training in higher wisdom?**THE DESTRUCTION OF THE INFLUXES. Here, bhikshus,⁴⁰

with the destruction of the mental influxes, a monk realizes with direct knowledge,
right here and now, the influx-free liberation of mind, liberation by wisdom,
and having attained it, he dwells in it.⁴¹

This, bhikshus, is the training in higher wisdom.

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| <p>5 (1) <i>Adhisīlaṃ adhicittaṃ
adhīpaññaṃ ca vīriyavā
thāmaṃ dhitimā jhāyī
sato gutt'indriyo care</i></p> | <p>In higher morality, higher mind,
and higher wisdom, one should be energetic,
strong, wise, meditative,
mindful, with restrained faculties, let one live.</p> |
|--|---|

³⁸ The foll section refers to the supermundane path, when sainthood (esp non-return or arhathood) is attained. This same def refers to the mundane path at **Samādhi Bhāvanā S** (A 4.41.2/2:45), SD 24.1.

³⁹ These are the dhyana-factors: *vitakka vicāra pīti sukha* *ek'aggatā*, respectively. On the omission of “one-pointedness of mind” (*cittassa ek'aggatā*) and “concentration” (*samādhi*) here, see **The layman and dhyana**, SD 8.5.

⁴⁰ **Mahā,parinibbāna S** (D 16), however, has a “3 trainings” pericope (D 16,1.12, 1.14, 1.18, 2.4, 2.10, 2.20, 4.4, 4.12): see SD 9.16.1 n. The same pericope is found in **Anubuddha S** (A 4.1/2:1 f). In both cases, however, the pericope says that *moral virtue* richly supports *concentration* which richly supports *wisdom*, which in turn liberates the mind from the influxes of sense-desires (*kāma'āsava*), of existence (*bhava'āsava*), of views (*diṭṭh'āsava*), and of ignorance (*āvijj'āsava*) (D 2:81×2, 84, 91, 94, 98, 123, 126), SD 9; A 4.1/2:1 f. See esp **Mahā,parinibbāna S** (D 16), SD 9 (10.4) (the 3 trainings). **Sāmañña,phala S** (D 2), however, gives *both* 4-noble-truth formula *and* the 4-influx formula (D 2,99.2/1:83), SD 8.10.

⁴¹ *Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto,vimuttiṃ paññā,vimuttiṃ diṭṭh'eva dhamme sayam abhiññā sacchikatvā upasampajja viharati.*

- 6 (2) *Yathā pure tathā pacchā*
yathā pacchā tathā pure
yathā adho tathā uddham
yathā uddham tathā adho As before, so after,⁴²
as after, so before;
as below, so above,⁴³
as above, so below.
- 7 (3) *Yathā divā tathā rattim*
yathā rattim tathā divā
abhibhuyya disā sabbā
appamāṇa,samādhinā As by day, so by night;⁴⁴
as by night, so by day—
he has overcome all the quarters
with immeasurable stillness.⁴⁵
- 8 (4) *Tam āhu sekham paṭipadam*
atho saṃsuddha,cāriyam
tam āhu loke sambuddam
dhīram⁴⁷ paṭipad'anta,gum He is called the trainee of the path,⁴⁶
whose conduct is fully self-purified;
he is called awakened in the world,
the wise (hero) who has reached the path's goal.⁴⁸
- 9 (5) *Viññāṇassa nirodhena*
taṇhā-k,khaya,vimuttino
pajjotass'eva nibbānam
vimokkho hoti cetaso'ti With the end of consciousness,
he is liberated by the destruction of craving:
extinguished [attained nirvana] just like a torch
is the liberation of the mind.⁴⁹

— evaṃ —

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⁴² **7ab + 6ab** = Tha 397, **Kulla Thera,gāthā**. See (2.3.2).

⁴³ **6cd** = Tha396cd, **Kulla Thera,gāthā**. See (2.3.3).

⁴⁴ Lines **7ab** are stock: see (2.3.4)

⁴⁵ On **vv 6+7**, see (2.3.5).

⁴⁶ On *sekha,paṭipada*, cf *sekha pāṭipada* (prob a better reading): see (2.4.2).

⁴⁷ Be Ee Se so; Ce *vīram*. See (2.4.3).

⁴⁸ Comy explains that “On account of knowing the aggregates, of knowing the sense-bases, he is wise, accomplished in wisdom, whose practice has reached the path's goal” (*khandha,dhīra,āyatana,dhīra,vasena dhīram dhiti,sampannam paṭipannam paṭipattiyā antam gatam*, AA 2:352). See (2.4.3).

⁴⁹ Comy: “The arhat's liberation of mind, occurring with the ending of the last consciousness. It cannot be discerned to have gone anywhere. There is only arriving at the indiscernible state (*apaṇṇattika,bhāvūpagamano yeva hoti*)” (AA 2:352). See (2.5).